

THE AUSTRALIAN CHURCH RECORD

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RECORD CROWD EXPECTED AT FESTIVAL OF FAITH AT SHOWGROUND LEADERS FROM TWENTY NATIONS TO BE PRESENT

40,000 persons are expected to crowd the Sydney Showground on the night of Saturday, February 4 for the Festival of Faith. This will make it the largest religious gathering yet held in Sydney.

The Festival is being arranged in connection with the visit to Australia for the first time of the Central Executive of the World Council of Churches.

The Archbishop of Sydney, Dr. Dowling, and the Prime Minister of Australia, Mr. Menzies, will extend welcomes to the thirty leaders of the church from 20 different nations who will be present.

The whole community is co-operating to make the visit of the executive outstanding. The Lord Mayor of Sydney (Alderman Hills) is chairman of a citizens committee to arrange publicity. The leading city stores are being asked to co-operate in arranging displays. City theatres are showing newsreels on the Festival.

Australian-wide Consultation.

Among the visitors will be Dr. Martin Niemöller, the former German boat commander who was imprisoned during the war for resisting Hitler through his sermons; Bishop Barri, of the Methodist Church in Argentina, and Professor Josef Hromádka, of Czechoslovakia.

After a civic reception in the Town Hall on February 1 a National Consultation will begin in the University. No Australian Church leaders coming to Sydney to join in the Consultation. In addition, representatives from New Zealand, Oceania, and South East Asia will be present. It is expected that the meetings of the Central Executive, and the National Consultation will have important consequences for Christian strategy in South East Asia.

Town Hall Meetings.

On the evenings of Wednesday, Feb. 1, Thursday, Feb. 2, and Friday,

Feb. 3, there will be public meetings in the Town Hall, addressed by members of the Central Executive. Season tickets to admit to these three meetings, to the Festival of Faith and to the Service of Thanksgiving and Dedication on Sunday afternoon, Feb. 5, may be obtained for a guinea from the W.C.C. office, 242 Pitt St., Sydney. Four overseas visitors will speak at each evening meeting.

On Thursday at noon the delegates will address meetings at prearranged street corners in the city.

Cabinet Reception.

After the Sydney meetings, the Central Executive will go to Gilbulla for its own executive meetings. These will last a week. Then the delegates will fly to other capital cities in the Commonwealth, including Canberra, where the Federal Cabinet will tender them a reception and luncheon, after which they will meet government and public service personnel.

Queen Salote coming to Festival of Faith.

Amongst the visitors to the Festival of Faith on February 4 at the Sydney Showground will be Queen Salote of Tonga, who endeared herself to all British people at the time of the Coronation of Queen Elizabeth.

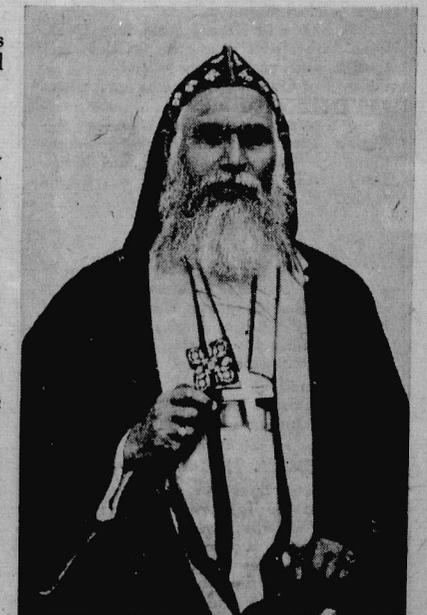
Queen Salote writes:

"I am most interested to hear that the Executive of the World Council of Churches will be meeting in Sydney during the first five days in February. I appreciate very much your extending to me an invitation to be present at these important events. I will certainly join you at the opening meeting

in the Sydney Town Hall on the 1st February and will be pleased to attend the open-air Festival of Faith on the Showground on Saturday, 4th Feb., at 8 p.m."

Massed Choirs.

The feature of the pageantry will be the singing of massed choirs, under the baton of Mr. Gerald Knight, Director of the Royal School of Church Music.
(Continued on page 13)



METROPOLITAN JUHANON MAR
THOMA,

Head of one of the most ancient Churches of Christendom, and one of the six Presidents of the World Council of Churches. The Metropolitan is a former student of Wycliffe Hall, Oxford

Off the Record

GOOD QUESTION.

On a signboard outside a church: "What on earth are you doing for heaven's sake?"

MEMENTO MORI.

This I found on a book-mark: "On Sunday to my parish church, I always pay a visit, So when at last I'm carried in The Lord won't ask, 'Who is it?'"

IT'S AN ILL WIND.

Among the donations to the "Record" this week is 5/- from Archdeacon R. B. Robinson. It has an interesting history. It is the 5/- he won in the "Anglican" snapshot competition for a snap of Dr. D. B. Knox and Mr. Francis James, Managing Director of "The Anglican," taken together at Mascot. Some nice points of both humour and equity here.

PROPHETS WITH HONOUR.

A correspondent in an English paper has asked for a reason why Brian Green should go from Britain to convert Americans and Billy Graham should go from America to convert Britons. From all accounts, each "B.G." meets with a more enthusiastic response in the other's country than he does in his own.

WITHOUT DISSIMULATION!

A bookseller's catalogue of 17th century theological works which has just come my way shows that titles did not conceal writers' sentiments. This from a churchman:

"A Full and Round Answer to N.D. alias Robert Parsons the Noddie his foolish and rude Warne-word . . . a defence of Queene Elizabeths most pious and happy government . . . the miserable estate of Papists, under the Pope's irreligious and unhappy tyranny . . . his uncivil termes and behavior, and divers other exorbitant faults."

This from an Independent:

"A Vindication of Mr. Burroughs against Mr. Edwards his foule Aspersions, in his spreading Gangraena, and his angry Antiapologia, concluding with a Briefe Declaration what the Independents would have."

And finally:
"The Trojan Horse of the Presbyterian Government unbowed."

HERE COMES THE BRIDE.

Misplaced lines in a Kentish paper produced the following report: "The bride, who was given away by her father, wore a dress of pale bridegroom. She was attended by the hat, and carried a bouquet, the gift of the pink taffeta silk and a large dark blue bridegroom's two little nieces."

Then from a Birmingham paper: "All the bridesmaids wore red noses."

These and many more have been collected by Denys Parsons in "True to Type."

TO AUSTRALIAN CHURCHMEN

PROMOTING GOD'S GLORY

What does the coming year promise for the life of the Church in Australia? The year that has passed saw a stirring among clergy and laymen. New methods of finance and development were talked about and acted on. Visitors from America have incited many of our bishops and other church members to emulate their successful methods of money-raising. We also wish to be opulent!

The "Church Record" has for some years urged the overhaul of our methods of finance and also the duty of pastors to preach and practice Christian stewardship, and giving in proportion to income. But we recognise that great dangers attach to any effort to increase possessions. The Bible constantly warns against the deceitfulness of riches. Wealth is regularly represented as a hindrance and not a help to the promotion of the Kingdom of God. So in our efforts to obtain the proper finance needed for the work of Christ's church we must be most careful not to deviate in any way from the principles and spirit of Scripture in this matter of the "unrighteous mammon".

The first task therefore in the new year is the old task — to make our churches true to their real mission by deepening the spiritual understanding of their members. The sole function of a church is to show out God's glory in Christ. This it does by its witness to the gospel and by the quality of its fellowship. Its role is to be a witnessing fellowship—a house in which God's Spirit lives.

The clergyman is a member of the congregation — a fact often overlooked. The congregation is a team. The object of the team is to glorify God in the district in which it is placed. It has no other object whatsoever, and it should be careful not to engage in any activity nor to use any method which does not conduce to God's glory. If a congregation will confine itself to this object and expend itself in it, it need not and should not fear for the ark of God. God is sovereign. His cause will not be overthrown.

Those who serve God and promote His glory must be willing to meet opposition, for Satan is not inactive. Within the Christian's own soul he seeks to draw him away from God little by little, and outside he uses other people to oppose him. But this need not be feared. For God is faithful, and although the opposition is unpleasant, God's grace is more than sufficient for those who look beyond this world and its fleeting objectives and inconveniences.

The congregation is a team, and a team must play together and train together. And, first of all, a Christian congregation must pray together. If members omit this they are mere passengers in the team and in fact hinder the work by their criticism and lack of spiritual perception which comes of neglect of prayer. Church officers have a special responsibility to pray, for otherwise their speeches and voting in the church's councils—parochial or in synod—may be right off the mark and effectively hold up spiritual enterprises, sidetracking the church's effort into channels which do not promote God's glory.

The minister, too, is a key person. If he neglects his studies, so that his knowledge of God's Word does not deepen but remains impregnated with pious errors and misapprehensions, if his will is not being constantly vivified through the voice of God, which speaks through the prayerful reading of the Scriptures, no amount of mere busyness will promote God's glory or constitute a fulfilling of the pastor's ministry. His business is to feed the flock. Each member must discharge his own peculiar duty to the congregation.

CONFIRMING AND ORDAINING IN SOUTH AFRICA.

The Rt. Rev. G. F. B. Morris visited Natal over the week-end, December 16 to 21, where he conducted four Confirmation Services at which approximately 3,000 Zulu members of the Church of England were confirmed. Two services were held in city churches, St. Mary's, Pietermaritzburg, and St. Edmonds, Durban, and two were held in Mission churches in the Native Reserve.

The closing Service was at Loskop under the Drakensberg Mountains; the mud and thatch Church was lighted by swinging hurricane lanterns. Service began at 9 p.m. and continued until almost midnight as many of the 250 members attended in buses and lorries from 50 or 60 miles distance after they had finished their day's work.

During his visit, Bishop Morris also conducted an Ordination Service at St. Mary's Pietermaritzburg, at which three Zulus were admitted to the office of deacon; one of these the Rev. S. J. N. Sabelo, heard the call to the Ministry after his recovery from the bite of a black mamba. He is quite convinced that the Lord spared his life for a purpose. Subsequently he was prepared for the Ministry by the Rev. S. Suter, Veteran Missionary of the South African General Mission.

Early in the New Year Bishop Morris intends to ordain Maj. F. Lee-Spratt, M.C., F.R.G.S., to the office of Deacon at St. Paul's, Pretoria.

FIRST RUSSIAN BIBLE SINCE REVOLUTION.

The first new edition of the Russian Bible for Orthodox Christians since the October Revolution will be published in January, 1956. This was stated by the Rev. D. Abramtsov, a Russian Orthodox priest from U.S.A., who has visited Moscow with five other Orthodox clergymen from the U.S.A.

This Bible, edited and prepared for publication by the Moscow Patriarchate, will have a first printing of several hundred thousand copies.

The new edition will fill a strong need for Bibles among Orthodox believers in the Soviet Union, it is said.

The Patriarchate's spokesman confirmed that page proofs of the new edition were undergoing final revision by the Patriarchate. The work of preparing the volume has been under the direction of Metropolitan Nikolai and scholars attached to the Patriarchate's staff.

The new Bible includes the Old and New Testaments as well as books whose canonicity is in dispute.

The printing of the Bible has been made possible by the release of paper for this purpose.—E.P.S.

CHURCH SKI CLUB.

Camp Howard Ski Club, to provide winter sports for members of Sydney Church of England Youth Fellowships at budget prices is being formed by the Youth Department of the Diocese. Members will build their own Alpine Club Hut on Perisher Range, Mt. Kosciusko.

The Australian Church Record, January 19, 1956

COMMUNIST DRIVE TO CAPTURE THE MINDS OF EAST GERMAN YOUTH

An intensified campaign has been launched to secure nationwide acceptance by children of school-leaving age in East Germany of the second "Jugendweihe," Communist oath-taking ceremony in the Spring of 1956 and by systematic indoctrination in and out of school to capture their minds for materialistic ideology.

Communist propagandists are determined to efface the loss of prestige suffered by the fact that only 1.5 per cent. of such children took part in the 1955 ceremony.

Dr. Otto Dibelius, Evangelical Bishop of Berlin-Brandenburg, has again warned parents that taking this oath of totalitarian allegiance is irreconcilable with Christian confirmation. Adherents of the Roman Catholic minority in East Germany have also been reminded by their bishops of the need to resist indoctrination of their children.

"Hour of Testing."

Dr. Gunther Jacob, Evangelical General Superintendent (equivalent to suffragan bishop) in the zone, has described this anti-Church campaign as the beginning of "an hour of severe testing."

The use of lecture rooms and the display of notices by the *Junge Gemeinde* (Protestant youth) has been forbidden at East German universities on express instructions from Herr Walter Ulbricht, the Communist Party leader. Teachers in schools have been provided with systematic indoctrination material which they are required to teach to their pupils "— or else!"

In spite of hampering restrictions Church life continues and is so vital as to attract a certain number of outsiders in East Germany to-day. What troubles clergy and Christian laity particularly is the fact that children should be subjected to such crises of conscience through contradictions in instruction between Christianity and Marxism.

There is much concern among Church leaders lest the considerable flight of refugees to the West should further impoverish Church life in East Germany.

MEMORIAL SERVICE FOR SIR KEITH SMITH, K.B.E.

ST. ANDREW'S CATHEDRAL, SYDNEY, TUESDAY, 10th JANUARY, 1956.

The Chief Mourner was Lady Smith, who was accompanied by Mrs. Penfold Hyland.

His Excellency the Governor attended the Service accompanied by his personal staff.

The Minister for Air, Mr. Townley, and Mr. Gollan, represented the Premier. Also official representatives of the Army, Navy and Air Force and the Managerial Staff of Vickers and Qantas attended.

The Service was conducted by the Rt. Rev. W. G. Hilliard, Bishop Coadjutor, assisted by the Rev. Canon M. C. Newth, Bishop Hilliard gave the address. The Cathedral Choir sang the 23rd Psalm and "Lift Up Thine Eyes" (Mendelssohn) and after the Blessing the Organist played "O Rest in the Lord."

KATOOMBA CHRISTIAN CONVENTION.

The Annual Katoomba Convention held recently was a great encouragement to the promoters of it and so much spiritual benefit to those who attended. For the first time the Convention was held on the low site near the Cliff Drive. The property was purchased from the well-known Desk family and is to be developed as a permanent place for the Convention and as a Christian Conference Centre. There are 19 acres of ground and the Convention Council home have plans to erect buildings and camping facilities. This year's convention exceeded expectations in the large numbers who attended and spiritual blessing was received by many. The Chairman, Archdeacon R. B. Robinson, dedicated the new site and gave a short resume of the Convention, which has been carried on annually for over 50 years. The speakers this year included Canon Marcus Loane, Principal G. H. Morling, Rev. H. Whitney, Dr. Cato, Dr. Selana Wang, and a number of missionaries and Rev. A. G. Lee.

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THE AUSTRALIAN CHURCH RECORD

NOTES AND COMMENTS

Evangelism requires co-operation. People won't come to church these days unless they are brought. Many are shy and diffident in entering a church as we hope our readers are in entering a public house! What to do on going in, which door, where to sit, when to kneel, how to find the place—all these are sufficient to deter a reluctant worshipper from coming to church at all unless brought by a friend.

"Guest Services" once a month in the evening are proving useful opportunities for the congregation to bring their friends and neighbours to church. The service of Evening Prayer is often roneoed, or at least the Rector is careful to indicate where canticles, psalms, etc., are to be found; the hymns and tunes well known; the address evangelistic. Afterwards there is an opportunity for conversation over a cup of tea in the hall.

A guest service depends on co-operation for success. Members must pray for it, the minister must fulfil his part of preaching the gospel and the whole congregation must bring along the outsiders.

The Conversion of St. Paul.
Jan. 25.

Christian Conversion means turning; and that in a double sense, a turning from sin and a turning to God. The Apostle Peter in his first address to the Jews after the Day of Pentecost said "repent ye therefore and turn again that your sins may be blotted out." The Apostle Paul speaking before King Agrippa tells the King that he had been entrusted with the same message: "Wherefore O King Agrippa I was not disobedient to the heavenly vision; but declared both to them of Damascus first, and at Jerusalem and throughout all the country of Judaea and also to the Gentiles that they should repent and turn to God doing works worthy of repentance." Conversion means forsaking the old

self-controlled way and accepting the new Christ-controlled way.

The self-controlled life, however disciplined, must be wrong; for self, as such is not only alienated from God but is at enmity with him. The self-controlled life cannot be a God-controlled life, and is essentially self-centred.

True conversion is the work of the Holy Spirit. The Holy Spirit normally uses Christian testimony to reveal to the heart its need of Christ. The testimony that thus awakens and enlightens may be through human lips or from the pages of the Bible. Sometimes it is the hand of a mother that is used of God to turn the feet of a child into the way of peace. Often this takes place so early in life that no definite recollection remains though the experience itself is real and permanent. It is said of the great Earl of Shaftesbury that he was won for Christ in early childhood by a devoted Christian nurse.

Many have been won for Christ during adolescence. There is of course a danger here that an emotional experience may be mistaken for a change of heart.

Ministering to old and young alike the church must follow the example of the apostles, "but we will continue stedfastly in prayer and in the ministry of the word." Where there is right praying and a right use of the Scriptures we may be sure that God the Holy Spirit will bring every seeker into right relationship with the Lord Jesus Christ. And it is the number that really turn to the Lord that matters.

An object of every Christian and of every congregation in this new year should be to turn to Christ those away from Him.

The N.S.W. Government has banned heroin, at the request of the Federal Government. Presumably other states will follow. The British Government intends to impose the

ban and has only postponed the matter as a result of a technical legal consideration.

Heroin is admitted by all to be a very valuable drug, if properly used, though very dangerous if abused. It would seem that a government's duty does not extend beyond careful control of a useful but dangerous drug. Total banning of its use in every circumstance is a drastic last measure, when control has broken down. There is not the slightest evidence that this is the situation in Australia.

The N.S.W. government's promptitude in banning heroin throws into relief its actions in making more accessible a drug to which addiction is not merely theoretical, but actual and widespread. Alcohol addiction is destroying the character, lives and homes of thousands in the community, and costing the tax payer millions of pounds. Yet the government has introduced 10 o'clock closing and in other ways made alcohol more readily available. Recently a judge commented in court that the increase in the crime of rape was due to 10 o'clock closing. Last month the Superintendent of Traffic in N.S.W. stated that the large rise in road accidents was due to 10 o'clock closing. The government and electors of N.S.W. ought not to brush aside serious indictments as these when made by responsible and informed persons. Control of alcohol should be tightened, not loosened; made more difficult of access, not more simple. But it is easier to ban other people's addictions than one's own! Nevertheless, Christian electors should ask candidates before the forthcoming election, as to whether they are suitably impressed with the importance of local option, and with the need, after proper notice, for a further referendum on hotel hours. We have already had two in the last eight years; a third, after 10 o'clock closing has been tried, is plain justice.

COLOURED MOVIE FILM EVENING FOR "PALLISTER."

A Film Evening is to be held on Saturday, Feb. 4, at 8 p.m. in St. Philips' Hall, Sydney, the proceeds from which are to aid The Pallister Girls' Home, Greenwich. The admission is: Adults 3/-; Children, half price. The Pallister Girls' Home is under direction of C. of E. Deaconess Institution, and is located at River Road, Greenwich, N.S.W. Tel. JF 2446.

ASSISTANT BISHOP OF TASMANIA

CONSECRATION IN ST. DAVID'S CATHEDRAL.

The Consecration of the Venerable W. R. Barrett to be Assistant Bishop of Tasmania, which took place on St. Thomas' Day, December 21, 1955, was memorable for two reasons. First, it was the culmination of the desire of many over the past years to see an assistant appointed to lighten the burden of the diocesan bishop; and secondly, no bishop had ever before been consecrated in St. David's Cathedral, Hobart.

The Primate (the Most Rev. H. W. K. Mowll) officiated at the consecration, assisted by the Bishop of Tasmania (the Rt. Rev. G. F. Cranswick) the Bishop of Gippsland (the Rt. Rev. E. J. Davidson), the Rt. Rev. Donald Blackwood, formerly Bishop of Gippsland, and the Archbishop of Melbourne (the Most Rev. J. J. Booth) who preached the sermon. The celebration of Holy Communion was performed by the Bishop of Tasmania, the Epistle being read by the Bishop of Gippsland, and the Gospel by the Primate.

Some two hundred and fifty clergy, deaconesses and lay readers attended the service, and the remainder of the cathedral was completely filled.

The Archbishop of Melbourne took as his text for his sermon John 15:16: "Ye have not chosen me but I have chosen you and ordained you, that ye should go and bring forth fruit." He outlined the qualities requisite for the performance of the apostolic mission, and dwelt on the particular qualities

of St. Thomas, who had shown a desire to satisfy himself concerning the truth of what others had told him. Archbishop Booth went on to relate these qualities to the qualities necessary to-day for the execution of a bishop's office.

After the service, a luncheon was held in the Rotary Room in honour of the newly-consecrated bishop. This was attended by the visiting bishops and a large number of clergy and lay people. In proposing the toast of Bishop Barrett, His Grace the Primate paid a tribute to his service as a federal councillor of the Church Missionary Society and as a trustee of the Diocese of Tasmania, and a member of many committees, in addition to his duties as Archdeacon of Hobart and Administrator of the Diocese.

The Bishop of Tasmania and the Archbishop of Melbourne also spoke, and Bishop Barrett replied. He thanked the clergy for their kindness and co-operation in the past, which, he said, augured well for their helpfulness in his new responsibilities.



L. to R.—Archbishop of Melbourne, The Bishop of Tasmania, Bishop Barrett, The Archbishop of Sydney, Bishop Blackwood, The Bishop of Gippsland. (Hobart "Mercury" Photo.)

The Australian Church Record, January 19, 1956

Belgrave Heights Convention

The auditorium of the Convention was packed to capacity for every meeting, this perhaps, because of the incessant rain, rather than in spite of it, but rich blessing was experienced by the many who attended. Among the speakers were the Revs. J. G. Ridley, J. Pritchard (New Zealand), Alan Begbie, whilst the Bible Studies were taken by the Rev. Dr. Leon Morris and Rev. R. V. Merritt. Three outstanding meetings were the Youth Meeting when the Rev. A. Begbie addressed some 2,000 people, the "Ministers' Meeting," when well over a hundred ministers heard, with the packed auditorium, a fine exposition of the full Keswick message by the Rev. John Pritchard, and the Missionary Meeting when over two hundred young people responded to the Missionary Challenge and when a Missionary Offertory of over £5,000 was received.

An interesting feature of the Belgrave Heights Convention is the number of permanent Camp sites established. The number in Camp at the new C.M.S. League of Youth site varied over the Convention from one hundred to one hundred and fifty young people. The Rev. G. Bingham and the Rev. D. G. McCraw acted as Chaplains to this Camp. Many of these young people volunteered for missionary service.

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Why Do So Few Moslems Believe?

By Aubrey H. Whitehouse.

Egypt presents an ideal opportunity for studying the practical effects of Islam on the lives of its people and its attitude towards non-Moslems. For Egypt is 95% Moslem, the Al Azhar university mosque in Cairo is regarded as the intellectual centre of Islam, and the 5% minority of the population are representatives of one of the oldest churches in the world, the Coptic Orthodox, which has existed in the country since the first century.

In discussing the attitude of Moslems towards Christians in particular it should be noted that the important thing is not the doctrines and practice of the Moslems as set forth in their "holy" books and the official interpretation of them—which anyone can easily study for himself—but the popular understanding of these beliefs and duties.

Second-hand Knowledge.

Two main factors influence the popular attitude of the bulk of Moslems. First, in all Moslem countries illiteracy is high. Amongst adults in Egypt it is still probably as high as 80%. This means that they get their knowledge of their religion second-hand from their religious leaders. Secondly, these religious leaders are not well educated in the modern sense, and their knowledge of other religions is only such as is contained in their own holy books. That they bother to understand even what these sources say of Christianity is probably only because of the presence in their midst of the Christian minority. What they learn of Christianity from their contacts with these Copts themselves is mainly negative.

If the modern educated Moslem, faced with the inadequate moral and civil codes of the Quran, troubles to vindicate the teachings of his religion at all, it is to "spiritualise" what are clearly intended to be literal directions for the conduct of life. One example will suffice. In the "Chapter of Women" in the Quran this is said of polygamy: "Take what seems good to you of wives—two, three or four, and if you fear that you cannot treat them equitably, then, one." This, say the modern interpreters, far from giving permission for four wives, actually establishes monogamy as God's ideal, for since the condition governing the permission for more than one wife is obviously impossible, the verse is to be understood as actually commanding a monogamous life.

Most convinced Moslems, however, are among the illiterate or barely literate classes. How do they regard their religion?

Only True Religion.

(a) They are convinced that it is the only true religion. Their leaders constantly reiterate that "God's religion is Islam." Although it is the latest revelation from God, yet in fact all the prophets and patriarchs were "moslems."

(b) The Quran (which they cannot read) is accepted without question as the literal word of God and of unimpeachable authority. To quote the Quran is to settle all argument or questions of conduct.

(c) The holding of certain beliefs or the performance of religious duties is not a matter for discussion or debate but of obedience to a command of

Mr. Aubrey Whitehouse is an Australian who has been a missionary for many years with the Egypt General Mission. He has had extensive experience in hospital evangelisation and recently has been in charge of the Nile Mission Press producing Christian literature for the Moslem world. He is an honours graduate in Arabic of London University.

God. Thus a Moslem prays five times a day for no other reason than that God commanded it. Similarly he fasts every year during the month of Ramadan. Since the Quran declares the absolute unity of God and that he arbitrarily determines men's actions and destinies, this is accepted as unquestionable fact. So, too, the Quran categorically denies the Trinity, the deity and sonship of Christ, as well as his atoning death on the cross, and affirms that the Scriptures have been tampered with. All this the Moslem firmly believes.

What is Attraction?

Having regard to the rapid spread of Islam (and the fact that 500-600 "Christians" in Egypt Islamise every year) we may well ask wherein lies the attraction of Islam. Apart from questions of expediency which lead most Christians to become Moslems—to obtain work, a divorce, or another wife—the main attractions appear to be four:

1. **Its Simplicity.**—There are no complicated doctrines to understand; no rigorous moral standards to be observed. To quote the Creed, "There is no God but Allah and Mohammed is the apostle of Allah," is to become a Moslem.

2. **Its insistence on the transcendence of God,** and his absolute decrees gives a man the comfortable feeling of not being accountable for his conduct since all is ordained of God.

3. **Its emphasis on works.**—The natural urge to do something to merit salvation (even though it cannot be guaranteed) is catered for in the prescribing of duties to be performed—prayer, fasting, almsgiving and pilgrimage.

4. **The feeling of superiority** resulting from belonging to the only true religion. Even though Christians are tolerated and allowed to exist in a Moslem community because they are "people of the book", they are regarded as definitely inferior. The lack of spiritual life and ignorance of their own religion on the part of the majority of the Copts confirms rather than contradicts this belief. The Christian doctrines of the deity of Christ and the Atonement are blasphemous contradictions of the revealed book of God (Quran) and a Moslem who apostasizes and becomes a Christian has no right to exist.

Peculiar Difficulties.

Finally let us consider the peculiar difficulties confronting those who present the gospel to Moslems. There are two great disadvantages arising from the teachings of the Quran which, as we have seen, the Moslem regards as the infallible and final revelation of God to man. These are, no real sense of sin and certainly no sense of responsibility for it; and, the inability (because of the Quran's denial of it) to accept Christ's atoning sacrifice as God's appointed way of deliverance from the guilt and power of sin.

Nothing but the work of the Holy Spirit in his heart will ever convince the Moslem of his need and God's provision to meet it fully and adequately. Therefore, preaching to Moslems perhaps more than to anyone else needs to be saturated in prayer and backed up by the prayers of God's people. At the same time, it is essential that the preaching of the message of salvation be accompanied by living demonstrations of changed lives which are motivated not by personal considerations but by love to God and man.

Here is the great value of missionary institutions, particularly hospitals. The missionary hospitals in Egypt—the C.M.S. at Old Cairo and Menouf, the American Mission hospitals at Assuit and Tauta, and the Egypt General Mission Hospital at Shebin el Kanater—have done more than any other agencies to break down bigotry and opposition and to open hard hearts and darkened minds to the message of God's redeeming love in Christ. Now, the teaching of adult illiterates to read is providing a further wide-open door of service and opportunity.

This then is the solution to the problem: the preaching of the gospel by Spirit-filled men and women supported by the prayers of God's people; and demonstrations of the love of God in the lives and service of changed men and women. These are the means we believe God will use for the breaking-down of the strongholds of Islam and the winning of Moslems to Christ.

The Australian Church Record, January 19, 1956

GOOD FELLOWS

by Dr. Leon Morris

The ancient Egyptian, so I have read somewhere, did not think of sin as rebellion against God, but simply as an understandable aberration. The ancient Greeks had no idea of the wrath of God, but conceived of their various deities as passionless beings, above being concerned with what man does. The modern Australian accepts both heresies.

The position taken up by the Egyptians is one which seems to correspond to something deep down within man, and so it is not surprising that it has been held by all sorts of men at all sorts of times. None of us likes to think of himself as a failure in the moral or for that matter in any other sphere. Rather than own up to such a thing we conceal the truth from ourselves, and imagine that in some way we have then disposed of the problem. Driven into a corner we confess that we are not perfect, that we have not reached the highest and best that we know we could reach. But to label ourselves "sinners" is another matter. And to be deeply concerned about it is also another matter. Since everybody else is in much the same boat, it doesn't occur to us that the ship can be sinking.

The Ancient Israelites

But the men of the Old Testament had a deeper insight. Their vocabulary included many words for sin, and the study of them is very profitable. One big group of words includes the Egyptian idea, for it thinks of sin as a missing of the mark, a falling short. It reminds us that men often have the right idea, and seek to do the thing that is good. But in the process how easily we become discouraged, so that our well-meant efforts fail to achieve their objects. The old saw has it that the road to hell is paved with good intentions, and this whole group of sin-words reminds us forcefully of that.

Another group of words draws attention to the characteristic of the wrong deed. In the words of Wheeler Robinson, "Some salient aspect of sin or its consequences is brought to view, namely, its badness, violence, destructiveness, trouble, worthlessness, vanity, folly, senselessness." This way of looking at our deeds puts a serious purpose into life. It reminds us that we cannot be indifferent to the consequences of our actions, and that everything we do bears upon it the marks of its quality. In particular, our bad deeds are really bad, and all our glossing over of the fact cannot alter it.

Guilty Men and Rebels.

A third group of words stresses the changed status of the man who sins. He is now a sinner, and guilty before God. He bears the blame for his deeds. Sin is not something that can be shrugged off as a mere peccadillo of no consequence. The man who sins is different. In one sense we can see this; the selfish man for example, is affected by his sin in that he is a selfish man. He is cut off from the fuller and freer life of unselfishness. In a deeper sense he is changed in that he no longer stands before God as anything other than a selfish man.

Probably the most profound view of sin is that which sees it as rebellion. It is first and foremost rebellion against the God we should serve, and only secondarily a transgression of an ethical code. That is why David can pray "Against thee, thee only, have I sinned" although his sin comprised adultery and murder. The sin against God was so heinous that the very great sin against man paled into insignificance against it.

These two ways of looking at sin remind us that God has His plan for

us to walk in, and that though He is so high and holy, yet He is interested in all that we do. Thus it is, that our sins, which we seek to minimise, are important to Him. They change our whole status in His eyes, and we become nothing more than rebels against the Lord of the universe.

Face It.

Now it is important that we recognise the seriousness of sin. If we are not concerned about our position it is obvious that we will do nothing about improving it, and if we feel that we are good fellows we will not be concerned to advance in good works.

It is probably true that men can become Christians in some sense without a deep sense of their sin, but they will never become profound Christians without such a sense. None of the great Christian doctrines can be really appreciated until we see ourselves for what we are in God's sight—sinners. The incarnation was that Christ might call, not the righteous, but sinners to repentance. His death was not simply an example, but the means of dealing with the problem of sin. The Holy Spirit empowers men, and His work is not superfluous, but a veritable necessity, for left to ourselves we do persist in going astray. It is only by a miracle of divine grace that we may be kept on the right way.

So when we say at every Morning and Evening Prayer that we are "miserable offenders" we are not indulging in the language of pious exaggeration, but facing the facts, and adopting the only attitude that can lead to progress in the Christian faith.

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ORIGINAL SIN AND CONDEMNATION

By Archdeacon T. C. Hammond.

The ninth Article introduces us to the important controversies of the sixteenth century. Already in Article VI we have been introduced to the problem of the source of authority which was widely agitated in those days. Now we are faced with an indication of the great cleavage in doctrine which separated the Roman Catholic Church from all the churches of the Reformed faith.

ARTICLE IX.

Of Original or Birth-sin.

Original Sin standeth not in the following of Adam (as the Pelagians do vainly talk); but it is the fault and corruption of the Nature of every man, that naturally is ingendered of the offspring of Adam; whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the spirit; and therefore in every person born into this world, it deserveth God's wrath and damnation. And this infection of nature doth remain, yea in them that are regenerated; whereby the lust of the flesh, called in the Greek, *phronema sarkos*, which some do expound the wisdom, some sensuality, some the affection, some the desire, of the flesh, is not subject to the Law of God. And although there is no condemnation for them that believe and are baptised, yet the Apostle doth confess, that concupiscence and lust hath of itself the nature of sin.

Whenever a major issue like this is presented for solution it is most important to pay attention to the precise language employed. It is particularly valuable where possible, to notice the passages in which identical terms are used in contradictory senses by both parties. Had sufficient care been taken to observe this salutary rule much misconception would have been avoided.

What then does the Article state concerning "Original or Birth Sin"? It is not "the following of Adam"—The Latin here makes the meaning plainer. Literally translated the Latin reads "Original sin is not . . . placed in the imitation of Adam." The following or imitation of Adam in the context can only mean "by a similar act of will." We are forced, therefore, by the wording of the Article to distinguish between "Original Sin" and

the sinful volition—the latter would be a following of Adam. This is made clearer by the reference to the Pelagian controversy. Pelagius taught that the sin of Adam hurts only himself. The Article, on the contrary, expounds its original statement by two further assertions. Original Sin is "a fault and corruption of nature" and this "fault and corruption" is naturally engendered of the offspring of Adam. Two Latin words here deserve special attention. The evil is spoken of as "depravity." The word "corruption" is a translation of the Latin word "depravatio."

"Depravatio" is a word frequently found in Reformed writers of the sixteenth century. It is not too much to say that the distinction here between "privatio" which may be rendered "loss" and "depravatio" which may be rendered "depravity" marks a cardinal element in the discussions at the period of the Reformation. The Article emphasises that there is more than "inability" in the condition in which a man finds himself. There is a real perversity of nature. The New Testament passage in Galatians, "The flesh lusteth against the Spirit" is adduced as evidence of this fact.

The second word that needs attention is the word "engendered" which is used to translate the Latin word "Propagati." The evil does not arise from the sinful action but is a consequence of the very conditions under which an individual comes into existence. This is not only a direct refutation of Pelagianism, it is a carefully worded statement tracing evil in nature to the laws that govern propagation. The word "naturally" is evidently introduced to exclude the un-

usual origin of our Lord Jesus Christ. He alone is without this inherent taint and He was not naturally engendered of the offspring of Adam. The Article avoids the unhappy phraseology of Augustine which led to the later idea that the very act of human generation was in itself sinful. It is at least doubtful if Augustine intended this harsh deduction to be made.

The "infection of nature" is so grievous that in everyone born into the world from the moment of birth it invites God's wrath and damnation. Nor does regeneration remove this disability. Though condemnation is removed from them that believe and are baptised the remaining infection which the Apostle mentions hath of itself the nature of sin.

In the last clause of the Article the language of the Council of Trent is employed. In 1546 the Council of Trent condemned all who denied that "all of that which hath the true and proper nature of sin" is taken away in baptism. The Council employed the word "ratio" here for "nature" and this fact is the simplest explanation of the abandonment of the former word "ratio" in the latter clause of the Article.

In a subsequent contribution the precise significance of the doctrine contained in the Article will be dealt with more fully.

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The Australian Church Record, January 19, 1956

"WHO'S WHO" AMONG THE W.C.C. VISITORS.

Rev. Dr. F. C. Fry, Chairman of the Executive Committee of the W.C.C. Dr. Fry is a Lutheran and is President of the United Lutheran Church in America. He was born in Pennsylvania, U.S.A., in 1900. He has been decorated by the German and Austrian Governments for relief work after the war.

Rev. Dr. Visser't Hooft, General Secretary of the World Council of Churches is a pastor in the Netherlands Reformed Church. He has been knighted by the Queen of the Netherlands for his work in connection with the World Council of Churches. First Assembly at Amsterdam in 1948. He was born in 1900.

Rev. Dr. L. E. Cooke, Director of the Division of Inter-Church Aid and Service to Refugees of the W.C.C. Last year the budget of this Division was £20,000,000. It has been responsible for the resettlement of more than 5,000 refugees in Australia alone in the last three years. He was born in Brighton, England in 1908 and entered the Congregational ministry. He was General Secretary of the Congregational Union in England and Wales, from 1948-1955.

Dr. O. F. Nolde, Director of the Commission of the Churches in International Affairs. This Commission regularly contributes to the meetings of the United Nations. In Korea the Commission created the atmosphere making the Armistice possible, according to leading negotiators.

Dr. Nolde is a Lutheran Theological Professor. He was born in Pennsylvania, U.S.A. in 1899.

Metropolitan Johanon Mar Thoma, Head of the Mar Thoma Syrian Orthodox Church of Malabar in South India, which traces its origin back to St. Thomas. It embraced Evangelical doctrines through the influence of the C.M.S. last century.

The Metropolitan is one of the six Presidents of the W.C.C. He was born in 1892. He was trained at Bangalore; Union Seminary N.Y., and Wycliffe Hall, Oxford. He was appointed Metropolitan in 1937.

Bishop S. U. Barbieri, of the Methodist Church of Argentine, is one of the six Presidents of the W.C.C. His leadership of the Church in Argentine makes him an interesting commentator on the present political and ecclesiastical situation in that country.

He was born in Italy in 1902. His father was an agnostic. At the age of nine his parents migrated to Brazil. At the age of 21 he was baptised in the Methodist Church and studied for the ministry. Before being consecrated Bishop he was a Professor of Theology.

The Rev. Dr. E. C. Blake, Moderator of the Presbyterian Church in U.S.A., and President of the National Council of Churches of U.S.A. He was born in 1906 in St. Louis, U.S.A., and entered the Presbyterian ministry.

Dr. Kathleen Bliss, the only woman on the Central Committee of W.C.C., is one of England's most distinguished theologians. She was brought up a Congregationalist but married the Rev. R. G. Bliss, a C. of E. minister. They were both missionaries with the L.M.S. in India. Later Mr. Bliss joined the home base of C.M.S.

Dr. Bliss is a member of the Church Assembly of the Church of England.

Rev. Dr. Hromadka, of the Evangelical Church of Czech Brethren. He is a Professor and Dean of the Faculty of Theology, in the University of Prague. He was born in 1889. He visited Australia last year.

The Australian Church Record, January 19, 1956

Bishop de Mel, Anglican Bishop in Ceylon, was born in 1902 of Ceylonese Christian parents, and educated at Keble College, Oxford, and Cuddleston Theological College. He was consecrated assistant Bishop of Colombo in 1945, and became the first Bishop of Kurunagala in 1950.

Dr. Martin Niemöller, Chairman of the National Council of Christian Churches in Germany. One of the historic figures who did much to heal the wounds of two World Wars in re-uniting the Churches. He was a U-boat commander in the first World War, and a heroic resistor of Nazism in the second. He has already visited Australia and spoken to crowded meetings throughout the nation since World War II.

Born in 1892, son of a Lutheran Pastor. In 1910, entered German navy, served as submarine commander in First World War until 1918.

Study.—After having earned the means for his theological training as a workman. In 1924 he was ordained. In 1931 he became pastor of Berlin-Dahlem. At the beginning of the Nazi regime, he founded the Pastor's Union, over which he presided.

War Years.—1937-45, personal prisoner of Hitler in concentration camps, of Sachsenhausen, and Dachau, where he made many friends.

He married in 1919; seven children; one

son was killed during the last months of World War II.

Bishop G. B. Oxnam, of the Methodist Church of U.S.A. He was born in 1891 in California. Besides U.S.A. he has studied in Japan, China and India. He is a past President of W.C.C.

The Rev. Dr. E. A. Payne, General Secretary of the Baptist Union of Great Britain and Ireland and Vice-Chairman of Central Committee of W.C.C. A distinguished theologian and Oxford Don, he was born in 1902.

The Rev. Dr. Liston Pope, Dean of the Yale University Divinity School, and a minister of the Congregational Christian Church of the U.S.A. He was born in 1909 in U.S.A.

The Rev. Philip Potter, of the Methodist Church, Haiti, West Indies, was born in 1921 and is secretary of the W.C.C. Youth Dept. Geneva.

Bishop Frederick K. Otto Dibelius, Bishop of Berlin, was born in 1880 in Germany. His diocese is probably the most difficult in the world as it embraces both West and East Berlin. Recently the Communists refused him permission to enter the Eastern Zone because of his uncompromising opposition to the Communist Youth initiation oath. Bishop Dibelius is a Lutheran, a bishop in the Evangelical Church in Germany. During the war he was a leader in the fight against Hitler and went to prison and concentration camp.



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CORRESPONDENCE

(The Editor declines to be held responsible for the opinions of his correspondents)

FINANCING GOD'S CHURCH

Dear Sir,

At the recent Ordinands Retreat at Gilbulla, the Department of Promotion came under discussion at one of the Conferences, and some doubts were raised as to the acceptability of this scheme. Through your column I would like to express some of these doubts.

There are two arguments often brought forward to justify the canvassing of every member on the Parish Roll with a view to bringing them into a pledge group.

Firstly, that the occasional use of the Church property and the minister's time by people not at heart interested in the work of the Church, places these people under a financial obligation. Surely it is just this attitude that needs to be discouraged. In some of the Occasional Services this attitude has taken away the effectiveness of the gospel message for which there is opportunity.

Secondly, that financial interest in Church activities will lead to a real interest in the Church. This principle is also used in the publicity of the Well's Organisation. The argument seems to be based on the old adage "The end justifies the means," but certainly not on the New Testament which gives no evidence of the numerical strength of the Church being built up, nor the Church's financial needs being met, by the practice of such a principle.

Also it is claimed that the menfolk of our churches will be greatly strengthened by giving them something practical to do (being Canvassers in this scheme). Surely if the men are available for this, a more helpful (for themselves and for those they visit) type of practical service would some part in a Lay Evangelism programme.

In my opinion there is only one ground for canvassing every member on the Parish Roll and that is that the covenant relationship of the baptised person to God is such that they are involved in a financial obligation to God and to His work. The Old Testament parallel would be circumcision and the compulsory tithe. But there are other more prominent elements in the covenant of circumcision, e.g., Repentance, Faith, Sabbath observance, and throughout the Old Testament it is these that are stressed as unfulfilled covenant obligations, the tithe being mentioned as such only once, (Malachi 3 verse 2.) Surely then in relation to the baptismal covenant (of which circumcision is the pattern) the unfulfilled obligations to be stressed are the promises of repentance and faith in our Lord, not the financial responsibility first and as much of the Gospel as can conveniently be included at the same time.

The New Testament principle of giving seems to be outlined in Acts 2 verses 41 to 47 and Acts 4 verses 31 to 37. Those who gave were those who, after repentance, and faith, were continuing in the Apostles' doctrine, in fellowship, and in the breaking of bread, and in prayers. They gave freely, the only compulsion being that of the Holy Spirit who filled them.

This letter to this point has been based on the assumption that the Department of Promotion envisages a fairly wide application of its material in each parish. This assumption is based on the scale in which the Department appears to be preparing for operation, the proposed group meetings to

train laymen for the task (it has been suggested that each layman may be responsible for about thirty other families), and the suggestion that the Well's style parish dinner may well be copied. Some Rectors have expressed their desire to limit the circulation of the material to be made available to the regular worshipping members of their parishes and in such cases the material provided by the Department will no doubt be very helpful. But the Department is to be the permanent basis of our parochial finance (though parishes are not forced to use this method) and we must look to the effect of this scheme in the years to come. If for example, half of the parishes of this Diocese adopt a policy of canvassing (if possible) every member on the parish roll, and the other half restrict the scope of the scheme to a more limited group the continual reshuffling of the clergy over a period of years will eventually lead to a situation in which most parishes will be involved in the wide scale canvass. The wide scale canvass would be easier to bring into a parish than to restrict when once established.

Though I appreciate the fact that this scheme is not only a canvass but also an attempt to win people to the parish churches, the ultimate aim from the time of the Department's first mention seems to have been to meet the obvious financial difficulties in the parishes. It seems rather that the financial condition of the parishes is a true indication of the real spiritual condition of the church. But God has promised that if the Church is true to its commission to preach the Gospel of Salvation He will meet every material need.

"But seek ye first the kingdom of God and His righteousness; and all these things will be added unto you."

If God's people will put Him to the test the outcome is assured.

Yours, etc.,

K. P. CHURCHWARD,

Wollongong.

FREEMASONRY.

Dear Sir,

Your decision as Editor to publish letters on "Freemasonry" is entirely right. This subject has been considered "untouchable" for too long in Australian church life. A few years ago, another church weekly closed its correspondence on Freemasonry on the flimsiest of pretexts.

As a non-Mason, but a seeker after Truth I consider Walton Hannah's book "Darkness Visible" as the most formidable challenge to intellectual honesty that our church has had to face in a hundred years. It asks, "Is the Church of England so involved in Freemasonry that it cannot extricate itself from the cult?" (My paraphrasing.)

Whatever the desirable elements of Freemasonry may be, these propositions are unassailable:

1. The Name of Christ is deliberately deleted from the ritual.
2. Its "prayers" are Christ-less (thereby ineffectual).
3. It gives men a false sense of spiritual security—thereby robbing thousands of eternal life through Our Lord.

4. It is Deistic (not Theistic)—completely ignoring the Divinity of our Lord, who is the Logos-Creator of the Universe.

5. It is the power responsible for our shrinking congregations. (I will probably "lose" a few men if they read this letter!) How often is a minister told—"My lodge is my church."

6. Freemasonry is a religion (contrary to its own teaching) where the square and compasses replace the Cross; with its Altar, prayers, hymns, chaplains, scriptures—not necessarily Christian—ritual, ceremonial initiation, etc., etc.

My prayer is that devout laymen and clergy may ponder on these thoughts, and bring before the Synods of our dioceses motions for the introduction of committees to investigate the claims of Freemasonry and the effect of the "Craft" upon the Church.

Yours, etc.,

(Rev.) NORMAN L. HILL,
Rector,

St. Mark's, Fitzroy,
Melbourne.

RED LETTER DAYS.

Dear Sir,

I have been ruminating on Mr. Clarke's reply to my item about the unauthorised deletion by the printers of the Red Letter Day "Papists' Conspiracy" from the Calendar of the Prayer Book. He argued that since Queen Victoria cancelled her mandate for the special services of November 5, January 30 and May 29, the days were no longer Red Letter Days, and their removal from the Calendar by the printers was merely a consequential amendment.

The difficulty I feel about this explanation is simply that none of the special services was in the 1662 Prayer Book whereas the three days were in the Calendar of the 1662 Book as Red Letter Days. The sovereign can discontinue special services which the sovereign has authorised, but only Parliament can amend the Prayer Book. I am not therefore persuaded that the three days ceased to be Red Letter Days merely because the special services were discontinued, or that they have rightly been omitted from recent editions of the Prayer Book.

Yours, etc.,

MEMORIAL WINDOW.

Dear Sir,

Many readers of the "Record" will have known and respected the late Rev. G. C. (Corrie) Glanville, one time Vice-Principal of Moore College.

Quite some time ago an appeal was launched with the aim of installing a suitable stained glass window as a memorial in his home church, All Saints, Nowra.

The position is that after wide publicity only £40 has been received for this purpose and as it is intended to close the fund and proceed with a memorial after the 31st of March, 1956, it is our hope that friends who intend to contribute will do so before that date to avoid the necessity of curtailing the plans for the memorial window, estimated to cost £180.

Yours, etc.,

R. J. BOMFORD.

The Rectory,
Nowra.

The Australian Church Record, January 19, 1956

CORRESPONDENCE

SIXTH ANNUAL TEACHERS' SERVICE.

Dear Sir,

The Council for Christian Education in Schools wishes, by courtesy of your columns, to draw the attention of your readers to the Sixth Annual Teachers' Service which will be held on February 5th, 1956, at 8.00 p.m. in St. Andrew's Cathedral, Sydney.

Similar services will be arranged in country centres and it is hoped that ministers will assist in organising these in their own district. An Order of Service for inter-denominational services has been prepared and the Council would be pleased to hear from any who require assistance in organising district services of dedication.

The Service at St. Andrew's will be held in the presence of His Excellency, Sir John Northcott, K.C.M.G., K.C.V.O., C.B. The occasional preacher will be Bishop C. Bromley Oxnam, of the Methodist Church of the United States of America.

The Council for Christian Education in Schools, mindful of the words of Jesus, "Whoever receives a little child like this for my sake receives me," seeks on this occasion to draw into a sense of fellowship with Jesus, all those whose calling teaching. The stress of modern teaching conditions makes urgent the need for prayer for the quality of love, for the virtue of patience, and for true humility, so that we urge all Christian teachers to come themselves and to encourage their teacher associates to identify themselves with the Christian Church in this Service of Dedication.

W. R. ENGLAND, B.A., Dip.Ed.,
For the Council.

6 Bonds Road, Herne Bay,
6/1/56.

MOORE COLLEGE OLD STUDENTS' UNION.

The Group photograph taken by Dr. Frank Cash at the recent Reunion at the College is now available at 5/- each (5/3 posted), from the undersigned. The Committee wish to sincerely thank Dr. Cash for donating the proceeds of the sale of these photographs to the D.S.U. funds.

R. P. GEE.

St. Luke's Rectory,
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Mr. R. J. MASON (Hon. Secy.), 18 Walleley St.,
Mont Albert (Vict.).

All communications to be addressed to
The Hon. Secretary.

The Australian Church Record, January 19, 1956

PERSONAL

The Rev. Dr. A. W. Morton, Rector of St. Oswald's, Haberfield, has accepted nomination to St. John's, Darlinghurst (Sydney).

The Rev. F. Myhill-Taylor, curate of Port Macquarie, has been appointed curate at St. Andrew's, Lismore (Grafton).

The Rev. Warren Arkell, curate of Lismore, has been appointed curate at Port Macquarie (Grafton).

The Right Rev. C. E. Storrs at Christ Church Cathedral, Grafton, on 21st December, ordained the Rev. Keith McDonald to the priesthood, and Messrs. Powell and Hilliard to the diaconate.

The Rev. R. M. Southey, Rector of Yarram, has been elected a canon of St. Paul's Cathedral, Sale (Gippsland).

The Rev. B. Boddington, Rector of Gunning, has been appointed Rector of Cootamundra (Canberra and Goulburn).

The Rev. Hugh Oakes, of Adelong, has been appointed rector of Tumberumba (Canberra and Goulburn).

The Rev. A. J. Blain, Rector of St. Andrew's, East Claremont (Perth), has been appointed Rector of Dalkeith.

The Rev. E. A. C. Harvey, of Kangaroo Flat, has been appointed Vicar of Rochester (Brisbane).

The Rev. Ernest O. Harding, Vicar of Picton (Nelson, N.Z.), has been appointed Vicar of Takaka.

The Rev. J. Ford, of Collingwood, and the Rev. J. Dyer of Murchison (Nelson, N.Z.), have arranged an exchange of parishes.

In St. James' Cathedral, Townsville, on December 21, the Bishop of North Queensland, ordained the Rev. John Ashley, and the Rev. Herbert Moxham to the priesthood and Mr. Colin Cussens to the diaconate.

Mr. Alan Prisk, a qualified accountant, at present secretary of the Law Book Company of Australasia in Sydney, takes up his duties as Diocesan Secretary of the diocese of North Queensland early in January.

The Rev. Bernard Tringham arrived from England in December to take up duties as Rector of Gordonvale (N. Queensland).

The Rev. John T. Given, formerly of the New Guinea Mission has accepted nomination to the parish of Ingham (North Queensland) for a period of two and a half years.

The Rev. Michael Warren, formerly Rector of Samford, Arundel (Eng.), has taken up duties at St. Barnabas', Ravenshoe (N. Queensland).

The Rev. James H. Cranswick, son of the late Bishop G. H. Cranswick, has accepted nomination to the parish of Birregнора (Ballarat).

The Rev. Peter S. Prentice, curate of Warrambool, has been appointed Vicar of Merino (Ballarat).

The Rev. J. J. Tredwell, of St. Cuthbert's Home, Colac (Ballarat) has accepted nomination to Busselton (Bunbury).

The Victorian branch of the C.S.S.M., Crusader I.S.C.F., and Scripture Union has announced the appointment of Miss Shelagh Morley, of N.S.W., (formerly of England) as senior girls' worker, to commence in February, 1956, as a successor to Miss R. Chapman, who recently retired from this work.

The Rev. D. K. Rowney has been appointed Mission Chaplain for the district of Kingston (S.E.), and will begin his work there before Christmas.

The Rev. H. E. Inger has tendered to the Bishop his resignation of the Rectory of Crafers, to take effect on February 9, 1956.

The Rev. S. Taylor, Rector-designate of Mt. Gambier, will be instituted there by the Bishop on January 27.

We extend our sympathy to Miss Chapman, a voluntary helper at the "Record" Office on the death of her sister, the late Miss E. S. Chapman, of Lane Cove, N.S.W.

We regret to announce the passing of the late Rev. W. G. Nisbet, Rector of St. Anne's, Strathfield, since 1930. Mr. Nisbet had formerly served as Rector at St. Peter's, Hornsby, in the Diocese of Sydney and prior to that had worked in the Diocese of Grafton.

The engagement is announced of Rev. N. G. Robinson, Assistant Minister at St. Luke's, Mosman, N.S.W., to Miss Doreen Urquart, of that Parish.

Congratulations to Rev. T. V. and Mrs. Jones of Holy Trinity, Adelaide, on the birth of a daughter.

The Lord Chancellor has appointed the Rev. Austen Williams, a Vicar in Bristol, to the benefice of St. Martin-in-the-Fields, London. The new vicar was a curate at St. Martin's under the Rev. Eric Loveday.

The Rev. S. Taylor is to be inducted to the Parish of Christ Church, Mt. Gambier, on Friday, 27th January, 1956.

Rev. W. J. and Mrs. Owens, formerly of Balgowlah, Sydney, have returned from a visit to England.

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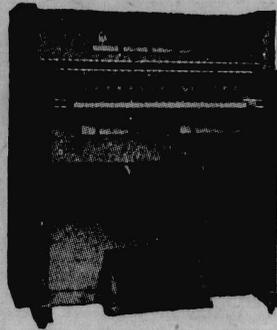
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THREE CENTENARIES CELEBRATED THIS YEAR.

Addresses to Sydney Synod last year reviewed the work of three church organisations, now reaching their centenary in 1956. **The Mission to Seamen.**

The Chaplain, the Rev. Colin Craven-Sands, stated that while he was speaking there were 27 overseas ships in the Port of Sydney. From these 27 ships there were nearly 2000 men, more than one-third of whom could not speak English, and more than two-thirds of whom had no contacts with anyone ashore except the Mission to Seamen or the Catholic Club for Seafarers.

The Mission, provides a homely atmosphere and healthy entertainments and sport for the visiting seamen; and presents untold opportunities for evangelism. In the first ten days of October 2218 seamen visited the Mission; 150 men attended the Mariners' Chapel; and 12 Bibles or portions thereof were distributed in seven languages. During the first week of this month an apprentice professed a living faith in Jesus Christ as his Saviour.

The work amongst seamen was traced to Dr. John Ashley, who in 1835 visited the ships in Bristol. Various local efforts were made in this work and these efforts were co-ordinated in 1855 under "The Missions to Seamen." In this centenary year the President is H.R.H. the Duke of Edinburgh.

Moore Theological College.

The Principal, the Rev. Canon Loane, addressing Synod, drew attention to the great debt the College owed to the work of Bishop Barker. Bishop Barker selected the first three principals and saw 144 students pass through the College and then go to various dioceses throughout Australia. For the first three years of the College Bishop Barker pledged himself to give £100 p.a. to assist in paying the Principal's salary, and thereafter £50 p.a. to the end of his life. On the death of the Bishop, Mrs. Barker established the Barker Scholarship, the first scholarship to be established in the College.

The Principal asked for support of the Centenary Appeal with its aim of £100,000. By March, 1955, £40,000 had been received, while many parishes had indicated their willingness to establish annual bursaries for the benefit of students for the sacred ministry.

The writing of the Centenary History of the College was completed and would shortly be available.

The Principal then drew attention to the special commemorative functions that are to

be held next year. These functions will commence at Liverpool on March 10. On this date there will be a pilgrimage from St. Luke's, Liverpool, to the grave of Thomas Moore, then to the first site of the College, where a memorial drinking fountain will be unveiled on behalf of the Municipal Council. The afternoon will conclude with the Consecration of St. Luke's, Liverpool. Later in the year there will be a Centenary Thanksgiving Service in St. Andrew's Cathedral and a Garden Party at the College.

College Film.

The Principal announced that by the end of 1955 a movie film "Approved unto God," depicting the normal life of the College would be available for screening throughout the Diocese. The suggestion that some of this film might be available for Television production during 1956 was received with great acclamation.

Mention was made of the Correspondence Courses available through the College, and of the formation of the Moore College Fellowship for young men who might be interested in entering the College to study for the Ministry.

The Home Mission Society.

The Secretary, the Rev. R. Fillingham, said that on 20th May, 1856, the Society was formed. As early as July, 1856, the Society had paid £50 towards the purchase of land at Yass.

By 1858 the Society had its own site in Philip Street. Bishop Barker had his office there, and it was on H.M.S. property that the first Synod was held.

The Secretary pointed out that many were well-established parishes, and during its first 21 years the Church Society had raised £191,000.

The Secretary went on to say that the greatest advances that the Home Mission Society had made could be traced to the arrival of Archbishop Mowll. These advances included: The Hawkesbury River Chaplaincy, Youth Chaplain and Children's Court Chaplain and many other avenues of Christian Service.

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A Chinese Preacher recently said: "I would rather spend one hour reading the Bible, than spend ten hours reading about the Bible."

Another writes: "The Bible will keep you from sin, or sin will keep you from the Bible"

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Record Crowd Expected at Festival of Faith.

(Continued from page 1)

Dr. Malcolm Mackay, Secretary of the Australian Council of W.C.C. is appealing for church people to assist in making the Festival a success. He writes:

It will have a tremendous power of witness to the city if everyone joins in faithfully. In particular we want the help of two groups: (a) **Children** from 12 years upwards to take part in the Pageant on the oval. You might mention that we want to see 2,500 children on the Showground on Sat. morning, 28th January at 9.30 a.m. for a rehearsal. They will then be able to get in free of charge to the Festival the following Saturday.

(b) **Choirs.** We want members of all Church choirs to join in the rehearsal for the massed choirs which is to be held in the Town Hall on Tuesday, 31st Jan., at 8 p.m. As the director of the Royal School of Church Music is to conduct this massed choir, we especially hope for a good Anglican section. They should bring copies of "The Messiah."

A.C.R. DONATIONS.

The Members of the Board of Management are most grateful to the following for their donations:—Mrs. A. L. Andrews 5/-; Mr. S. C. Hilder 5/-; Mr. E. H. Face 5/-; Mr. C. J. Carne 4/6; Mrs. Nicholson 5/-; The Rev. P. S. Lawrence 5/-; The Rev. E. J. Seatree £3 15s.; The Rev. F. Taplin 10/-; Miss Allen 10/-; Miss D. Hodges 5/-; Mrs. T. R. Sage 5/-; Miss Bibby 5/-; Miss L. Waterson 5/-; Miss F. Bronger 7/6; Women's Guild Concord West £2 2s.; Mr. J. Matthews 2/6; S.M.W. 5/-; Miss Foster 5/-; Anon. £2 2s.; Miss V. Hinckman 5/-; Miss L. Williams 15/-; The Rev. J. R. L. Johnstone 5/-; Mr. E. J. Stanbury 5/-; Mr. C. F. Brown 5/-; Mr. N. Cullip 5/-; Mr. F. H. Gaunson 6/-; D. F. Parker Esq., 5/-; Mr. A. J. Florey 6/-; Archdeacon R. B. Robinson 5/-; Miss Nichols 5/-.

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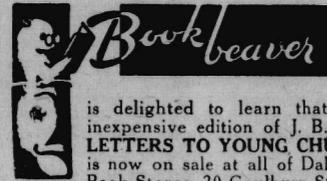
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NEWS IN BRIEF

● **CLERGY STIPENDS.**—At its recent Synod
the diocese of Gippsland adopted a new
scale of stipends.

The amended scale, on the yearly basis
is as follows:—

Stipendiary Reader, £625; Full-time
Woman Worker, £665; Unmarried Deacon,
£650; Deaconess, £665; Married Deacon
(with Clergy House), £675; Incumbent
with local rights of Presentation, £850;
Priest in charge of Parochial District or of
a Parish without local rights of Presentation
£800; Other Priests (with Clergy House),
£700.

● **PARISH BOYS' CAMP** Boys' from
St. Thomas', Rozelle, (N.S.W.), held a
Christmas Camp from 17th to 21st Decem-
ber on the banks of the Nepean River at
Emu. The camp led by the Rector and
Messrs. Brian Black and K. Mesai, a mission
teacher from the New Hebrides.

● **ALMS DISH TOO SMALL.** Following a
Wells canvass, the Parish Council of St. Al-
ban's, Epping (Sydney) are investigating the
possible purchase of a new Alms Dish for St.
Alban's, in view of the fact that the present
Alms Dish has now been found inadequate
to carry the offertory at some services.

● **N.Z. INVITES BILLY GRAHAM.** The
N.Z. Council of Churches have approached
Dr. Billy Graham and a reply says that he is
giving the invitation prayerful consideration.

● **"MIDNIGHT MASS."** Nobody is surprised
to find that the term "mass" finds wide
acceptance in the diocese of North Queens-
land in preference to the usage in our Book
of Common Prayer. It is, however, sadden-
ing to read in the December issue of the
"Northern Churchman" that "midnight
mass" is celebrated in St. Peter's, West End
(Townsville). Until quite recent years this
parish was an outpost of evangelicalism. A
long tradition has thus been deliberately
broken. The first bishop of North Queens-
land was a thorough-going conservative
Evangelical.

● **BANDIT BESTED.** The Bishop of Bal-
larat writes in the "Church Chronicle":—

"After the service when we were return-
ing to my car I thought I saw a bandit in it.
I shook myself to make sure that it was not
just a hang-over in my mind from the film that
Bishop Baines had shown us. But, sure
enough, it was a bandit! He had the engine
running, and when he saw a squad of eccle-
siastics surrounding him he put the car into
reverse gear and drove out into Lydiard
Street backwards at a furious speed. Two
Bishops, an Archdeacon and a Canon pur-
sued him at hot pace. Canon Correll easily
outstripped the rest of us, but when he reach-
ed the car the thief drove the car forward
and then jumped out and raced down
Lydiard Street with Canon Correll and Arch-
deacon Kidner after him. He abandoned
the car because the burglar-proof lock on
the steering prevented him from steering the
car. A police van was quickly on the scene
followed by two more police cars."

● **C.E.M.S. FORMED.** At a well-attended
meeting recently 18 men were enrolled to
form a new branch of the Church of Eng-
land Men's Society at St. Stephen's, Lidcombe
(Sydney). Mr. R. Johnstone was elected
chairman and Mr. R. Hammond secretary.

● **RELIGIOUS STATE OF FRANCE.** — Dr.
Marc Boegner, president of the Federation
of Protestant Churches in France, address-
ing the Academy of Moral and Political
Science in Paris last month, stated that the
Roman Catholic Church in France was ex-
periencing a spiritual revival characterised
by the growth of Catholic social action, the
liturgical renewal, and the return of the
Bible.

Referring to the balance-sheet of the Pro-
testant Churches, Pastor Boegner mentioned
on the credit side "the revolution in theology
due to the renaissance of Calvinism and the
influence of Karl Barth." At the same time
"the ecumenical movement recalled people's
attention to the doctrine of the Church and
of the sacraments. By acting corporately to-
gether with the Orthodox, Anglican and
other Christian churches, the Protestant
churches of France now manifest a non-
Roman catholicity, over against the Roman
Catholic Church."

● **ENGLISH CHURCH INVESTING IN
LAND.**—The Church Commissioners in Eng-
land have recently purchased Newbiggin
Hall, a large estate in Westmoreland. The
property includes six dairy farms and wood-
lands.

● **PROTESTANTS IMPRISONED IN SPAIN**
—Two young men of the Spanish Navy have
been sentenced to two years imprisonment
for refusing to kneel at Mass.

The two young men appealed to the High
Court of Justice in Madrid, but the sentence
was upheld. At the end of their two years
in prison they will be obliged to spend two
more years in Military Service. If they re-
fuse to surrender their conscientious beliefs
when again ordered to Mass by the Military,
they may be sentenced to another term in
prison and further Military Service. This
could go on indefinitely.

Spain has just been given a seat in the
United Nations as one of the 76 members,
and should uphold the Universal Declara-
tion of Human Rights, which states in Ar-
ticle 18 that everyone has the right to free-
dom of thought, conscience and religion. We
hope that the Australian Government and
other members of U.N.O. will insist as a
condition of Spain's membership that she order
her internal affairs in accordance with the
concept of the Charter.

Meanwhile, news from Colombia shows
that the Anti-Protestant violence continues
there. Protestant school buildings have been
shot at in La Cumbre and the local police
have advised that no further protection can
be granted.

● **C.S.S.M. IN TASMANIA.**—The first Tas-
manian Beach Mission conducted by the
Children's Special Service Mission was held
at Long Beach, Sandy Bay, Hobart, from
December 28 to January 3. The leader of
the team was Mr. W. Inchley, Tasmanian
Secretary of the C.S.S.M. On the Sunday
morning during the mission, a special ser-
vice was held at St. Stephen's Church, Lower
Sandy Bay, at which the preacher was the
Rev. Harlin Butterley, Tasmanian Secretary
of the Church Missionary Society.

In spite of the bad weather, which brought
rain almost every day, up to fifty children
attended the beach meetings, and much
gratifying interest was shown by the chil-
dren and also by their parents.

● **TEACHERS' CHRISTIAN FELLOWSHIP
CONFERENCE.**—The T.C.F. is holding its
8th annual interstate conference at Sydney
from 9th to 17th January, 1956. Speakers
include Mr. W. R. England, Dr. Anna C.
Hogg, Rev. Stanley Kurrle and Mr. C. H.
Troutman.

● **DR. LESLIE COOKE.** This prominent
overseas visitor is to address the Cathedral
Luncheon Club in Sydney on Thursday 2nd
February, 1956. He will speak on the sub-
ject "Social Services Across the World."

● **REVD. A. G. RIX MEMORIAL.** — At St.
John's, Balmain North, the capacity of the
Church will be more than taxed on Sunday
afternoon, February 12th, when the Chief
Justice of N.S.W., will unveil the Memorial
Tablet to the late Rector, and the Primate
dedicate the new Memorial Porch. All
parishioners and friends of St. John's are
invited to the service, which will commence
at 3 p.m.

● **BIBLE IN CHINA.**—Mrs. Janet Rees, a
member of the delegation of the Society of
Friends who lately visited China, has re-
ported on her return that three editions of
the Chinese Bible have been printed in the
country during the past five years. Last
year more than 6,000 Bibles had been sold.
She had been struck by the fact that in
every city visited Christian activity centred
on the study of the Bible.

There appeared to be freedom of worship
in China and the churches were crowded on
Sundays and often had vigorous work going
on during the week. But such activities were
strictly "religious" and did not impinge on
politics. Mrs. Rees made a plea that some
link should be sought with the Chinese theo-
logical colleges so that their study and
thought about the Bible might be related to
similar work in the West.

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C.M.S. Summer School
OUTSTANDING SUCCESS.

More than 180 residents, and many visitors, attended the 1956 C.M.S. Summer School at S.C.E.G.G.S., Moss Vale, early this month.

There were representatives of many fields present, and a number of missionaries took part in missionary forums and other meetings.

Chairman of the school was the Ven. R. C. Kerle, Rector of Summer Hill. Bible Studies were led by the Rev. Eric Mortley, Principal of the Strathfield Bible College, and by the Rev. M. D. Philip, of the Church of South India.

Other members of the school included the Rev. Canon and Mrs. C. D. Maling, of Tanganyika, the Rev. R. V. Ash, and the Rev. N. B. Butler, of North Australia, Sisters B. Parker, J. Eatch, and J. Parr, of Tanganyika, Miss Elizabeth Knox, of Tanganyika, Miss D. Levitt and Miss D. Long, of North Australia.

Evening meetings were centred around studies on the origins of C.M.S. and the five foundation principles of C.M.S. Particular emphasis was placed on the application of those principles to the Church to-day.

At the final meeting many school members joined in an act of public testimony to the help of the school in their own lives.

Honour to Mrs. Mowll

The Queen, in the New Year's honour list, has awarded to Mrs. Mowll, wife of the Archbishop of Sydney, the O.B.E., the Order of the British Empire. We offer to Mrs. Mowll our heartiest congratulations, although we feel the recommendation for the honour is very belated. Mrs. Mowll was leader of our C.E.N.E.F. work during the war years and since has

rendered yeoman and unstinted service to the Community. We are glad to know of her improvement in health.

Appointments to York and London

The Queen has approved the nomination of the Bishop of Durham, the Right Rev. Arthur Michael Ramsey, to be Archbishop of York.

The Archbishop of York, Dr. Cyril Garbett, who died recently, was aged 80.

The Queen has also approved the nomination of the Bishop of Guildford, the right Rev. Henry Colville Montgomery Campbell, for election as Bishop of London in succession to Dr. J. W. C. Wand, who will retire soon.

THE REFORMATION.

"The Reformers were men of note and distinction, who played a great part for good or evil on the stage of the world. If we except the Apostles no body of human beings ever printed so deep a mark into the organisation of society; and if there be any value or meaning in history at all, the lives, the actions, the characters of such men as these can be matters of indifference to none of us."

—J. A. FROUDE, "Short Studies," Vol. 1, p. 36.

Let us have faith that right makes might, and in that faith let us, to the end, dare to do our duty as we understand it.

—A. Lincoln.

While there is infection in disease and sorrow, there is nothing in the world so irresistibly contagious as laughter and good humour.

—Charles Dickens.

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LESSONS FOR SUNDAYS AND HOLY DAYS.

Revised Lectionary of 1922.

January 22. 3rd Sunday after Epiphany.

M.: Hos. 11, 1-12, 6; John 2; or James 2. E.: Hos. 14; or Joel 2, 15; John 6, 22-40; or Gal. 1.

January 25. Conversion of St. Paul.

M.: Isa. 49, 1-13; Gal. 1, 11. E.: Isa. 45, 18; Phil. 3, 1-14.

January 29. Septuagesima.

M.: Gen. 1, 1-2, 3; John 1, 1-18; or Rev. 21, 1-14. E.: Gen. 2, 4; or Jer. 10, 1-16; Mark 10, 1-16; or Rev. 21, 15-22, 5.

February 2. Presentation of Christ.

M.: 1 Sam. 1, 21; Heb. 10, 1-10. E.: Hagg. 2, 1-9; Rom. 12, 1-5.

February 5. Sexagesima.

M.: Gen. 3; Mark 9, 33; or 1 Cor. 6. E.: Gen. 6, 5; or Gen. 8, 15-9, 17; or Eccles. 15, 11; Luke 17, 20; 1 Cor. 10, 1-24.

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The Australian Church Record, January 19, 1956

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LENT—ITS MEANING AND MESSAGE

As Lent begins we turn our faces to the Cross. A deeper understanding of Good Friday will help us to appreciate the meaning and message of Easter Day. It is true that the cross is never out of view yet it is all to the good that once every year we should be called to make a special study of the great mystery of our redemption.

How then shall we make the best use of these six weeks?

To begin with we would suggest to every reader of this paper that they review their own habits of private devotion. If these are defective the Christian life will be defective.

Without doubt we should make time to be alone with God every day. The best time is the early morning, where possible. It is then that the life should be rightly adjusted. The day and its duties lie before us. Part of the day's duty may be some special work for the Master, a word to be spoken, a tract or gospel portion to be given, a book to be loaned, an invitation to a church service extended.

Part of the day's duty may be the correction of some fault in our own lives, perhaps in our relationship to God, perhaps in our relations with others. This waiting upon God is a privilege that belongs to all the redeemed; and it is a privilege that we neglect at our peril. There should be no carelessness here.

Part of our duty is intercession for others and for the work of God. A day well begun may bring many opportunities for secret prayer.

We presume that our readers belong to some Scripture Union or Bible Readers' Fellowship, or follow some plan for Bible reading. We would suggest that during Lent, time be given to special Bible study. A careful reading of the Epistle to the Romans would help to deepen our understanding of the purpose of our

Lord's death and the implications of that death as it bears on daily Christian living and experience, and with our Lord's death is closely linked in this book his resurrection and its meaning for us. And we would further suggest a careful reading again of one of the gospels, perhaps that according to St. John. The Apostle Paul expresses two fundamental truths in one verse, "I have been crucified with Christ. . . Christ liveth in me." A quiet reading through of the gospel story and its interpretation in this epistle will help us to understand what these things mean and what they imply. Our Lord has promised that the Holy Spirit will aid our understanding in the things that concern him. We should read the scriptures alone as well as listen to their public reading and exposition, but whenever we read the Scriptures or hear them read we are never alone. If our hearts are right with God the Holy Spirit is with us to help us.

The last exhortation to Christian people made by the Apostle Peter in the New Testament is this, "But grow in the grace and knowledge of our Lord and Saviour Jesus Christ." We should covet this as a continual experience. In fact that is the exact meaning of what the apostle says — "Keep on growing." This is God's will for every Christian.

Too many Christians, alas, are spiritual dwarfs. Their bodies have grown to full stature, their bank balance perhaps continues to grow, but they themselves are stunted Chris-

tians, their development arrested long ago. No mother is proud of a dwarf however delighted she may have been when the baby was born. Is there sorrow in heaven we wonder at the sight of multitudes of stunted and dwarfed Christians?

In the Christian life, arrested development may be corrected. We trust it may be so in many cases during this Lent—new starts made and no more looking back. "He who began a good work in you will perfect it until the day of Christ."

But the Christian is not an isolated unit. We are a body, a fellowship, partners in the unsearchable riches of Christ, and co-workers with Him in bringing men to God.

Lent calls us to link up more closely with our fellow-believers in the unity of truth and love and in the expression of that truth and love in the world.

The forty days of Lent should not only be forty steps nearer to Good Friday and Easter Day and their meaning, but forty days of self-examination and heart searching whether we are doing all that we should do in the furtherance and defence of the gospel. One partial test will be the meeting of our missionary budget. Another test, we made bold to say, is the position occupied by this paper.

"He that saith he abideth in Him ought himself also to walk even as He walked."

IN THIS ISSUE—

The Queen in Nigeria	Page 5
Th.L. Results	7, 8, 9